

[Sunday, October 23, 2016] 1John Series, 1John chapter 5, verses 14-21 – Craig Thurman

The last lesson ended with verse 13. These thoughts preceded this verse:

God has witnessed [testified] concerning His Son. (v.9b)

The believer has the witness of the Son in Himself. (v.10.)

The Witness is because (A.T. Robertson, p.964, ὅτι causal) God gave eternal life. (v.11)

He that has [possesses] the Son has [possesses] life. (v.12)

John wrote this epistle to you so that you might know that [because] you have eternal life ... (vs.13)

Verses 1-13 have three major divisions:

1. The born believe, love, and overcome
2. The witness concerning the Son of God
3. The purpose for the witness

The last point comes from verses 11 and 13.

1Jo 5:11 And this is the record, that (ὅτι, meaning because, or, the reason why) God hath given to us eternal life (so that we might believe is the sense), and this life is in his Son.

...

1Jn.5.13 These things have I written unto you

you who? You believers, a present participle ...

that believe on the name of the Son of God;

that (ὅτι, meaning because) ye may know that ye have eternal life, and that (ἵνα, in order that) ye may believe on the name of the Son of God.

The fact that we can believe the record of God concerning His Son Jesus Christ proves that we already have eternal life. Therefore we can say that the gift of

eternal life precedes faith in Christ. What is the gift of eternal life but the new birth? So, the purpose for the witness, that Jesus is the Christ and Son of God is to *prove* whether one has been born of God or not.

A.T. Robertson, *Word Pictures in the New Testament*, vol. 6, p.237, “‘The Divine Begetting is the *antecedent, not the consequent of the believing’ (Law)’

*antecedent: ante, before + cedere, to go; to go before; precedes

Brethren, it is certain that not everyone without exception is born of God. Since the Word of God teaches that one must be born again *before* they can have faith in Jesus Christ, then God must have a previous purpose to save those which are born of Him. That special purpose is called *foreknowledge*. ‘*For whom He did foreknow ... God knows beforehand all of those to whom He shall impart eternal life and they shall be born again. ... He also predestinated to be conformed to the image of His Son.*’ Being born again is the beginning of the process of being conformed to the image of His Son.

So, to be clear, the purpose of the witness of Christ and our coming to understand that purpose for ourselves is not a cause for the new birth. It is the proof of it. Not knowing that Jesus Christ is the Son of God indicates *at the least* a continued state of unbelief; rejecting it proves the spirit of antichrist. (1Jn.2.22; 2Jn.8-10)

We can know what we possess. We can know that we have eternal life because we believe the record concerning Jesus Christ. We can’t know what we do not possess. We can believe more if we have believed in Christ. But if we haven’t believed in Christ we have no faith to be increased. Knowing that we have eternal life, and believing more and more on the name of the Son of God is to have *confidence* in God.

if-thens

if we ask – then He will hear

if we know he hears – then we know we have

if any should see a brother not sin unto death – then he shall ask life

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καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν
14 ¶ And this is the confidence that we have in him,
boldness which 3ppl. pres. ind. toward

confidence, παρρησία, πᾶν + ῥῆσις; KJV, boldness, confidence, openness, plainness; the open speech.

The confidence that we have in Him is ... Describing the *kind* of confidence the children of God should have before God.

ὅτι ἐάν τι αἰτώμεθα κατὰ
that, if we ask any thing according
because when (1Jn.3.2, for ὅτι ἐάν) mid., ourselves
the reason that

ὅτι ἐάν, cf. **1Jn.3.2, that when** he shall appear; the combination of this conjunction and particle are found 17 times in the N.T. (Mt.5.20, *that except*; Mt.19.19; Ro.10.9; 2Co.5.1; Gal.5.2, *that if*; Lk.19.40; Jn.11.40; 2Co.13.2; 1Jn.4.14, *that, if*; Mk.1.40; 12.19; Lk.20.5,)(*if*; Acts 5:38; 1Jn.3.20, *for if*; Acts 15.1)(*Except*; 2Thes.2.3, *for ... except*; 1Jn.3.2, *that, when*.

we ask, αἰτώμεθα, 1ppl. pres. subj. mid.; the if-then condition; ἐάν with the subjunctive gives the if-then sense.

τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν
to his will, (then) he heareth us:

14 καὶ αὕτη ἐστὶν ἡ παρρησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν

καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὃ ἂν αἰτώμεθα
15 And if we know that he hear[s] us, whatsoever we ask, (then)

we know, οἶδαμεν, 1ppl. pres. ind. of οἶδα.

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we ask, αἰτώμεθα, 1ppl. pres. subj. mid. (coupled with the if, εἰν, giving us the if-then condition.

οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν παρ' αὐτοῦ
we know that we have the petitions that we desired of him.
requests which

petitions, αἰτήματα, acc. pl. of αἴτημα; this noun is only used 3 times in the N.T.: Lk. Lk.23.34, *required* (marg. their request); Phil. 4.6, *requests*.

we desired, ἠτήκαμεν, 1ppl. perf. ind. of αἰτέω, to ask.

When we think of asking, prayer comes to mind. Do we pray? What are our prayers like? What is the substance of our prayers? Prayer is to our lives what a *story pole* is to the construction of a building.

A story pole was a long measuring stick made up by the carpenter on the job. It represents the actual wall frame with markings made at the proper height for *every horizontal member* of the wall frame. (for example the doors and windows) These markings that are made on the story pole were transferred to it from a master plan. Then from the story pole these marks are transferred to the wall studs. Once the walls were raised the story pole could be used to check for accuracy.

Our prayers manifest what is truly important to us. On this *prayer-story pole* we have marked out what is truly important to us. But are those marks upon our prayers coming from the Word of God? The Master's plan for our lives should begin to be noticeable in our prayers. And now that we have come, some of us, some distance, we should be able to examine the accuracy of our prayers against what we have erected as a life and see whether it is a portrayal of the life of Christ, the Master's plan or not. Have we begun to learn how to pray according to the will of God? Having confidence in God we will come to Him and ask for that which is according to His will.

εἰ δέ τις
Jas 1:5 *If any of you lack wisdom,*
[But]

lack, λείπεται, 3ps. pres. ind. pass. of λείπω; KJV, lack (2), destitute (1), want (3).

In light of the various trials into which we fall we need the wisdom of God to know how to do as Christ would do. Brethren, doing naturally comes naturally. But I am to be conformed to the image of the Son of God.

let him ask of God, that giveth to all men liberally,
3ps. pres. imper.
commandment

let him ask, αἰτείτω, 3ps. pres. imper. act. of αἰτέω, v.6.

that giveth, διδόντος, gen. sing. masc. part. pres. act. of δίδωμι.; the liberally giving God.

liberally, ἀπλῶς, adv. of ἀπλός; only used here; LXX, Pn.10.9, simply (equiv. to Hebrew ׀תָּבַח, KJV, uprightly); The sense is that this one lives an open book. There is no mischievousness at work. He is not hiding anything. He walks in the light!

*LXX, Pr 10:9 ¶ He that walks **simply**, walks confidently; but he that perverts his ways shall be known.*

*KJV, Pr 10:9 He that walketh **uprightly** walketh surely: but he that perverteth his ways shall be known.*

and upbraideth not;

ὄνειδίζοντος, gen. sing. masc. part. pres. act. of ὄνειδίζω;
KJV, *to revile, upbraid, cast the same in his teeth, and reproach;*
to disapprove or disgrace.

*Mt.7.9 Or what man is there of you, whom if his son ask
bread, will he give him a stone?*

10 Or if he ask a fish, will he give him a serpent?

*11 If ye then, being evil, know how to give good gifts
unto your children, how much more shall your Father
which is in heaven give good things to them that ask
him?*

and it shall be given him.
the wisdom

δοθήσεται, 3ps. fut. ind. pass. of δίδωμι

6 *But let him ask* ἐν *in* *faith,*
command with, by

let him ask, αἰτέω, 3ps. pres. imper. act. of αἰτέω,
v.5.

nothing wavering.

διακρινόμενος, nom. sing. masc. part. pres. mid, of
διακρίνω; KJV, *to doubt, discern, contend, difference,*
stagger, judge, waver.

Do we ask for the will of God to be done, or are we asking that
we receive what it is that we would that God would do?

For he that wavereth is like a wave of the sea

*wave, κλύδωνι, dat. sing. of κλύδων; Lk.8.24, raging of
the water.*

driven with the wind and tossed.

driven with the wind, ἀνεμιζομένω, dat. sing. masc. part. pres. pass. of ἀνεμίζω; the noun, ἄνεμος, is always translated with the English word *wind*.

tossed, ῥιπιζομένω, dat. sing. masc. part. pres. pass. of ῥιπίξω; only found here;

7 For let not that man think

3ps. pres. **imper.**

let ... think, οἰέσθω, 3ps. pres. imper. of οἴομαι; only other place where used is Phl.1.16, *supposing* to add affliction;

ὅτι

that he shall receive any thing of the Lord.

Concerning *wisdom*. Do we really want the wisdom to do as the LORD would have us to do?

8 A double minded man is unstable in all his ways.

double-minded, δίψυχος, noun, δίς adverb of δύο, two + ψύχή soul; Bauer-Danker- Arndt, Gingrich Lexicon, 'But Parmenides 6, 5 speaks of δίκρανοι = double-headed people, who stagger helplessly here and there in their thinking ...;

To be split in our minds concerning whether we will have our will or the will of God done.

Our Lord Jesus was not double-minded in his prayers in light of the cross.

*Lu 22:42 Saying, Father, if thou be willing, **remove this cup** from me: **nevertheless not my will, but thine, be done.***

Jas 4:2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Confidence in Him will bring us to His throne of grace. Confidence in spite of conflict, trial, and distractions of many sorts. We will come and lay out the matters of our hearts before our heavenly Father.

Heb 4:16 Let us therefore come boldly

παρρησίας, gen. sing. of παρρησία; so, in 1Jn.5.14, confidence.

[before Him who knows everything about us, where everything is laid bare and nothing is hidden, v.11-13; He knows our weaknesses, 15)

unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

John, in the gospel bearing His name, joins *abiding* in Christ and His Word *abiding* in us to asking.

*Joh 15:7 If ye abide in me, and my words abide in you, **ye shall ask what ye will, and it shall be done unto you.** (That translated into confidence.)*

...

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

He knows what we need before we ask.

Mt 6:8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

He hears us. In a broad sense of the word there is nothing that He does not hear. But the idea here is that we have begun to pray in the will of God. The presumption is that we are familiar enough and interested enough in the Word of God that we will pray in such a way that it agrees with the will of God. While we do not know what the specific will of God is concerning many issues, He would have us wise unto salvation.

2Ti 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

How to live so that our lives are to the glory of God.

I cannot tell if it is the will of God for me to buy this car or building this house or take this job, enter into this business venture, or go on this diet, but He knows. But what is revealed in His Word can guide me through all of the unknown things so that He can be glorified by the manner in which I navigate each issue. We should give God consideration in everything we do. Add to this that the Spirit of God prays for us as we *ought*.

*Ro 8:26 Likewise the Spirit also helpeth our infirmities (our present weakness): for **we know not what we should pray for as we ought:** but the Spirit itself maketh intercession for us with groanings which cannot be uttered.*

We have a heart, a mind, and a will to do the will of God, but we are weak. The Holy Redactor edits out all of the weakness and makes our prayers effectual.

When we seek His kingdom first He will add to us all that we need for daily living: food, shelter, and clothing. (Mt.56.25-34)

We can all be thankful that some prayers are not *heard*.

*Jon.4.1 ¶ But it displeased **Jonah** exceedingly, and he was very angry.
2 And he **prayed unto the LORD**, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.
3 Therefore now, O LORD, **take**, I beseech thee, **my life from me**; for it is better for me to die than to live.*

Knowing the will of God gives us the substance for which we can most certainly ask and receive an answer. Notice the certainty of Abraham's prayer for Abimelech.

*Ge 20:7 Now therefore [Abimelech] restore the man [Abraham] his wife; for he is a prophet, and **he shall pray for thee**, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.*

...

*Ge 20:17 So **Abraham prayed** unto God: **and God healed** Abimelech, and his wife, and his maidservants; and they bare children.*

The LORD revealed an absolute truth through His Word; Abraham prayed accordingly, and the LORD answered just as He said He would.

Again in 1Ki.8.14-54 is a prayer of Solomon, which is according to the will of God.

The prayer commonly called the Model Prayer primarily teaches us the proper attitude for prayer.

*Mt.6.9 ¶ After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
10 Thy kingdom come.
Thy will be done in earth, as it is in heaven.*

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11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

God answers to our prayers are always good and perfect.

Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

15 καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὁ ἄν αιτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ῆτήκαμεν παρ' αὐτοῦ

Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν
16 *If any man see his brother sin a sin [which is]*
any (of you) (note, not an unbeliever)

see, ἴδῃ, 3ps. aor. subj. of ὁράω, the faculty of sight through the eyes; the subjunctive tied to the if, then condition.

sin, ἁμαρτάνοντα, acc. sing. masc. part. pres. ἁμαρτάνω.

μὴ πρὸς θάνατον αἰτήσῃ καὶ δώσει αὐτῷ ζωὴν
not unto death, he shall ask, and he shall give him life
(then) 3ps. fut. act. 3ps. fut. act.

δώσει,

Lu 11:13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον ἔστιν ἁμαρτία πρὸς θάνατον
for them that sin not unto death. There is a sin unto death:
(whoever it might be)

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a sin not unto death, a sin which does not lead him along unto his death. This must be that a brother or sister in the Lord will repent of their sin. Sin does not rule in the life of this one. This phrase, αμαρτια προς θανατον, is found in one other place in the New Testament.

Ro 6:16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death (αμαρτιας εις θανατον), or of obedience unto righteousness?

And so, conversely, unrepented sin is sin continued in until the time of death.

*and he shall give him life **for them that sin not unto death***, I want to place in parenthesis the words **for them that sin not unto death**. This explains who sins not unto death. All Christians, no matter what the sin, should repent and live for Christ. Sin, no sin, has the dominion over the people of God.

Ro 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ

I do not say that he shall pray for it.

I do not say in order that he should pray concerning that [sin].

λέγω, *I do ...say*, 1ps. pres. ind. act.

that, ἐκείνης, gen. sing. of ἐκεῖνος, a demonstrative pronoun referring to something previously stated; KJV, *that*, as an adjective (19); *it* (1).

he shall pray, ἐρωτήσῃ, 3ps. aor. subj. of ἐρωτάω,,

There is a sin unto death. While we are not under the dominion of sin, we are not above sin. Every one of us are subject to sin.

Lk.21.34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting,

overcharged, βαρυνθῶσιν, 3ppl. aor. subj. pass. of βαρύνω; to become heavy, weighted, burdened, grieved with surfeiting.

surfeiting, κραιπάλη, dat. sing. of κραιπάλη, LXX, Ps.77.65, heated; Is.24.20, oppressed; 29.9, overpowered ... each of these has to do with the affects of wine.

and drunkenness, and cares of this life, and so that day come upon you unawares.

Because of sin the hopeful expectation of the coming of our Lord Jesus Christ is dimmed by the things of the darkness of this world. There is nothing in this world worth dimming our view of the hope of the coming of Christ Jesus our Lord. Nothing! How can Christ's coming become dimmed? Because the slow, every steady, unchecked, unrepented sin grows stronger and stronger until it has us under its power. How did we come to this place? We just began to care less for the things of God and more for the things of this world. And like a trap we are ensnared, and we didn't even know it. We knew it along the way, but then we did nothing to stop it, and now we're trapped. Such continue in this way unto death. There is a sin unto death.

16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἀμαρτάνοντα ἀμαρτίαν μὴ πρὸς θάνατον, αἰτήσῃ, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἀμαρτάνουσιν μὴ πρὸς θάνατον ἔστιν ἀμαρτία πρὸς θάνατον, οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ

πᾶσα ἀδικία ἀμαρτία ἐστὶν
17 All unrighteousness is sin:

καὶ ἔστιν ἀμαρτία οὐ πρὸς θάνατον
and there is a sin not unto death.

Edited note 240427-7: These folks share something in common: Moses & Aaron, Nu.20.20; Korah & his followers, Nu.16.32; Nadab & Abihu,

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Lev.10.12; Lot's wife, Ge.19.26; Eli, Hophni & Phinehas, 1Sa.3.12-14; 2.25; King Ahab, 1Ki.2.20; Ananias & Sapphira, Ac 5.5, 10; the sinners at Corinth (1Co.11.30).

These all died as a result of some presumptive sin against the Lord.

Pv.29.1 He, that being often reprov'd hardeneth [his] neck, shall suddenly be destroyed, and that without remedy.

1Co.3.17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which [temple] ye are.

Then John says, 'I do not say that ye should pray for it.' Perhaps he means do not try to inquire into what that sin might be that could bring about our deaths. I think the idea might be that we might not see sin as sin, which John affirms that 'all sin is unrighteousness.'

17 πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον

Οἶδαμεν	ὅτι	πᾶς ὁ
18 ¶ We know	that	whosoever is born of God sinneth not;
We can tell (Mt.21.27)		2.23; 5.1
We do know (Jn.3.11)		
We are sure (Jn.16.30)		

γεννηθείς, nom. sing. masc. part. aor. pass., *was born* [twice]

sinneth, ἁμαρτάνει, 3ps. pres. ind. of ἁμαρτάνω.

We can know the reality of the birth of those who do not continue in sin, but we cannot tell in those who do not walk so. We know the reason why those who are born of do not continue in sin. There is one reason. It is not because they are above sin. It is not because they cannot sin ...

ἀλλ' ὁ γεννηθείς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν
but he that is begotten of God keepeth himself,

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We can tell who is born of God because they keep themselves from continuing in sin. It is difficult to say that one is born of God when they will not keep themselves for the Lord.

keepeth, τηρεῖ, 1ppl. pres. ind. act. of τηρέω; to keep, watch, reserve, preserve *themselves* from sin, to God and His righteousness.

καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ
and that wicked one toucheth him not.

toucheth, ἅπτεται, 3ps. pres. ind. act. of ἅπτομαι, which speaks of the real touch of one; the verb from which this derived, ἅπτω, is translated *lighted, kindle*. (Lk.8.18; 11.33; 15.8; 22.55) Satan has not inflamed this one to sin as he has others.

Why? He continues in the fellowship of the Father and the Son; He loves the truth of the Word of God, and He loves the people of God. He *continues keeping himself* for the glory of God.

Joshua commanded the people of Israel:

Jos.6.18 And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

But one did not keep himself:

Jos.7.1 ¶ But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the LORD was kindled against the children of Israel.

This is the truth. Satan can do a lot of things to us by the directive hand of God, but, because of the grace of God at work in us, he cannot make us to sin. He is limited in His power.

1Jo 3:8 He that committeth sin is of the devil;

Sinning is of the devil.

for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy (λύση, aor. subj. act. of λύω, loose) the works of the devil.

18 Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἄπτεται αὐτοῦ

Οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμὲν
19 *And we know that we are of God,*
We can tell

We can tell that we are God's.

καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται
and the whole world lieth in wickedness.

lieth, κεῖται, 3ps. pres. ind. of κείμα; Mt. 3.10, the ax is laid unto the root; 5.14, A city that is set on a hill; 28.6, Come, see the place where the Lord lay; 1Thes.3.3, we (apostles) are appointed thereunto (to suffer afflictions of our own countrymen).

The whole world is in the hold, cage, prison of Satan.

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

How marked the difference should be between those who are of God and those who are *of the world*. While the world cannot do other than live for the world, without God, without hope, being dead in trespasses and sins, the children of God should be detectively different than they.

19 Οἶδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμὲν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται

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οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει
20 *And we know that the Son of God is come,*

is come, ἦκει, 3ps. pres. ind. of ἵκω; always translated with the English verb come.

While we do look for the coming of the Son of God again from glory, He is *presently come* to us and we have the result of that currently with us in that He ...

καὶ δέδωκεν ἡμῖν διάνοιαν
and hath given us an understanding,

hath given, δέδωκεν, 3ps. perf. ind. act. of δίδωμι, to give; δέδωκεν is found 12 times in the N.T. and translated, Jn.3.35, hath given, Jn.5.22, hath committed; Jn.6.32, gave; Jn.7.19, did ... give; Jn.13.3, had given; Jn.3.1, hath bestowed.

1Jo 4:13 Hereby know we that ὅτι we dwell in him (μένομεν, present continuance of abiding in Him), and he in us, because he hath given us δέδωκεν ἡμῖν of his Spirit.

an understanding, διάνοιαν, acc. sing. of διάνοια, διά by, through + νοέω, (νοῦς, the mind) KJV, understand, consider, perceive, think.

Proof that the Son of God is come is that He has given to us a mind that can consider, think, perceive, understand the truth of God in Christ. This is not a natural understanding. We see in Christ more than a man come among men. This understanding imparts the intimate knowledge of the Son of God.

ἵνα γινώσκωμεν τὸν ἀληθινόν
that we may know him that is true,
the true one

γινώσκωμεν, 1ppl, pres. subj. act

καὶ ἐσμεν ἐν τῷ ἀληθινῷ ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ
and we are in him that is true, even in his Son Jesus Christ.
the true One

We know that Jesus Christ is God, but more, we know that Jesus Christ is our God.

Joh 20:28 And Thomas answered and said unto him, My Lord and my God.

οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος
This is the true God, and eternal life.

Son, Jesus Christ

cf. I. M. Haldeman, *The Tabernacle, Priesthood, and offerings*, p. 25, 26,

‘[A]ll there is of God (all there is of the one essential being of the Godhead) is in Jesus Christ, and apart from Jesus Christ there is no God.

...

Here, indeed, is “the true tabernacle which God pitched, and not man.”
(Hebrews 8:1)’

To say it another way, and so that we are not misunderstood, God cannot be known in any way but by the Son of God. All manifestations of God come through the Son of God.

20 οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ Θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς, καὶ ἡ ζωὴ αἰώνιος

τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων ἀμήν
21 Little children, keep yourselves from idols. Amen.

the seventh of eighth of eight imperatives (2.15; 4.1)

keep, φυλάξατε, 2nd ppl., aor. 1, imper. act. of φυλάσσω, phulasso, to be kept like a prisoner by a guard; not τηρέω, tereo, to preserve, keep, reserve. This text shows the necessary force required in order to maintain an idolatry free life.

If it weren't possible for the children of God to fall into idolatry we would not have this final imperative given us by the apostle John.

*Col 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness (impurity), inordinate affection ([uncontrolled] passion), evil concupiscence, and **covetousness, which is idolatry ...***

In this first epistle the usual word for keep is the Greek τηρέω. All but once is it used with reference to *keeping* His commandments. Once, as we have just seen in verse 18, it is with reference to *keep* ourselves. (seven times, and once, respectively) John uses this word, φυλάσσω. The noun, φυλακή is most often translated *prison*, and once in Re.18.2, *hold* and *cage*.

Jude 1:21 Keep yourselves in the love of God, looking (waiting, expecting) for the mercy of our Lord Jesus Christ unto eternal life.

keep, τηρήσατε, aor. imper. act.

21 τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων ἀμήν